MVSEVM
BRITAN
NICVM

TO THE RIGHT HONORABLE
Sir THOMAS HOPE of Craig-hall Knight Baronet, Advocat generall to his Majestie of great Britaine, in his Kingdome of *Scotland*, Wisheth all health and happinesse, &c.

IT is reported of Cæsar (Right Honourable) *that oft times he praised his Souldiours good-will, although they wanted skill: And* Cicero *aswell commended stammering* Lentulus *for his painfull industry, as learned* Lælius *for his passing eloquence: Which considered (although wisedome did will mee not to straine further than my sleive would stretch) I thought good to present this small Treatise to your H. protection, hoping*

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your H. will out of your accustomed clemencie, accept it, and take my well meaning for an excuse of my boldnesse: in that my poore will is not in the wane, whatsoever this imperfect worke doth want. The Emperour Trajan was never without suters, because so courteously hee would heare everie complaint. The Lapidaries continually frequented the Court of Adobrandinus, because it was his chiefe study to search out the nature of stones. All that courted Atlanta were hunters, and none sued to Sapho but Poets: Whersoever Mecænas lodgeth, thither no doubt will Schollers flocke. And your H. beeing a worthie favourer and fosterer of learning, hath forced many through your exquisit vertue, to offer the first fruits of their study at the shrine of your Courtesie. But though they have waded farre and found mynes, and I gadded abroad to get nothing but mytes: yet this I assure my selfe,

that

but they never presented you their treasure with a more willing mind, then I doe this simple trash, which I hope your H. will so accept. Resting therefore upon your wonted clemencie, I commit you to the Almigh-

I. M.

To the Gentlemen Readers, Health.

PAN blowing upon an oaten Pipe a litle homely muſick, and hearing no man diſpraiſe his ſimple cunning, began both to play ſo lowd and ſo long, that they were more wearie in hearing his Muſick, then hee in ſhewing his skill, till at laſt to claw him and excuſe themſelves, they ſaid, his Pype was out of tune. So Gentlemen, becauſe I have before tyme raſhly reacht above my pitch, and yet your courteſie was ſuch as none accuſed mee, I have once againe adventured upon your patience, but (I doubt) ſo farre as to be read of my folly, you will at the laſt ſay, as *Auguſtus* ſaid to the Græcian that gave him oft times many rude

verſes;

verſes: Thou haſt need (quoth hee) reward mee well, for I take more paines to read thy workes, then thou to write them. But yet willing to abide this quip, becauſe I may countervaile it with your former courteſie, I put my ſelfe to your patience, and commits you to the Almighty. Farewell.

I. M.

THE

THE PRACTISE OF PHYSICKE.

CANON I.

THE methodick practising in Physick hath first a knowledge of the disease, next fortelleth the event of it, and last goeth about to cure the same. For that part of Physick which is called Therapeutick, followeth still the diagnostick & prognostick: for whosoever wil vse profitable remedies, should first remark the things present, next forwarn the future, because it is neces-

ſure to vnderſtand the preſent eſtate of the diſeaſe, to that end that the remedies proper may be vſed, then to foreſee that which is to come, for the more boldly attempting of the cure, if there bee hope of health: or elſe to foretell the danger, if one doe feare death, otherwiſe to abſtaine wholly from the interpriſe: if one doth feare inevitable death: for wee ſhould never interpriſe the cure of deſperat diſeaſes: much leſſe promiſe health, or at the leaſt take the buſines in hand after a due premonition of the danger of it.

Canon II.

Now to come to the perfect knowledg of the diſeaſe, ye muſt firſt ſearch the place, next the kind, and then the cauſe, if the place bee manifeſt of the ſelfe, it reſteth to find out the eſpece of diſeaſe, and then the cauſe.

Canon III.

The place is knowne by the action hurt or hindered, by the ſort and ſeat of the paine, by the excrements, and accidents, or proper ſymptomes: although that all theſe ſignes doe not at all tymes appeare all together, yet ſtill ſome of them doth kyth.

Canon. IV.

The action offended showes the part from whence it proceedes to be indispoſed for a ſunctioun animall, vitall, or naturall beeing troubled declares ſome of thoſe parts to be affected. ſo the hurt of the reaſon, imagination, and memorie ſhowes the braine to be ſicke, the loſſe of ſenſe and motion manifeſts the nerves or elſe there origine to be grieved: difficultie of breathing, wills the lights or ſome of the inſtruments of reſpiration to bee intereſſed, the pulſe commoved ſhows the heart to be troubled.

The ſtop of the diſcent of the meat, ſhewes the vizorne to bee hurt, the digeſtion hindred, the ſtomack, when the body is not nouriſhed, the lever is miſtempered.

The eſpece or ſort of ſickneſſe points foorth alſo the place, ſo a paine with a pulſation is from the nerve hurt or offended, with punction from the membrane diſtended, with convulſion, from the drawing of the nerves or tendons with violence, dolour with tenſion ſhewes the veines repletion out of meaſure: when it is profound it declares the membran covering the bone

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called Periostium to bee diseased, when soft and gentle without great paine it is in the flesh: when heavie and blunt, it points foorth some of the intrels to bee grieved.

The situation of the paine makes known the seat of the disease also, so if it bee in the right hypochondre or vnder the short ribs on the right side, it declares the lever to be hurt, if vnder the left side, the melt: for whersoever is the paine there is the sicknesse: wherefore wee must not omit to inquyre of the sick person on which side hee lyes with greatest ease: for if it be without he lyes best on the whole side, but if within, best on the sore.

That which issueth foorth of the body indicats also the part affected, so if by cough there is thrown foorth any part of a girstle, there is no doubt the light pypes are torne; if in the water there is found any peece of flesh, it betokens the neers to bee hurt: if in the draught, there is found any peece of skin, it signifies the puddings to be vlcerat. The stomack is known to bee hurt when the meat or chile doth issue foorth at the wound, and if the fecall mater come foorth it shews the puddings to be wounded, so the water issuing wills the bladder

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to bee wounded, and when the Pleura that covers the ribs within is piereed, then the wind doth blow forth at the hole.

Moreover the forme of issuing foorth is remarked, for the better vnderstanding of the part that is troubled: so the blood that proceedes of the arteries, because of the abundance of the spirits doth issue with force in a leaping manner: but if flowing and deadly from the veine: also if any peece of the part troubled doe come forth alone, it signifieth the place or seat to be neere by, but if it bee mixed with the excrements, it declares to bee higher and further removed.

The accidents points also at the place, so the pearle declares the eye to bee molested, the swelling of the right lisk, the lever, and that of the left, the melt.

The symptomes manifests the place, for ravery designes the braine to bee distempered, the cheeks verie red, the lights to be inflammed, the losse of appetit, the indisposition of the stomack, the excrements like to the washing of raw flesh, the debility of the lever.

Canon. V.

Thus having found out the part that is troubled,

troubled, next yee must search whether it is by Idiopathie or by Sympathie: because it is requisit first to help the part that is troubled by the owne proper desert, (so Idiopathie is a proper indisposition of the part as is the pearle of the eye.) Sympathie is an indisposition which befalls any part by the fault of another. And that either because of the defluxion of an humour falling from one part to another, or by reason of the defect of the naturall facultie requyred for the action of the part: sometimes it fals out that a part of a long trouble by a sympathie, in end turnes to bee troubled by an Idiopathie. Idiopathie is either privatiue or consecutiue, so it is expedient to remark whether the disease bee privatiue, that is, bee first, or consecutive, that is, doth flow from another.

An Idiopathie is by this discerned from a Sympathie, when the sore is alone, continuall, and without intermission, and receaves neither increase nor diminution, by the augmentation or declination of any disease that is in any other part, but remaines still in one state and condition, the remeds applyed, serving for the good of the same, it is a signe that the indisposition is Idiopathetick:

pathetick: But when it followeth another disease, & growes according to the growth of the same, and also is mitigat by the same remeades, and when the remeades applyed to it selfe doth not help, it is then by Sympathie, so the paine of the head arising from the stomack. is distinguished from the dolour that comes of the proper fault of the braine, in that it succeeds to a desire to vomite, a heavie rifting, evill smell or taste in the mouth, with a falling away or *lypothomie*, and when it growes with the indisposition of the stomack, not receiving help from the topicks applyed to the head.

Canon VI.

Having found out the part of the body offended, next yee must make inquisition of the indisposition.

The indisposition that hindreth action is called *morbus* or sickneſſe, that which followeth it is termed Symptome, and that which ingenders is named cause: so that all indisposition against natur is either *morbus*, *symptoma*, or *causa*.

The Symptome is knowne of the selfe without other signes, because it is objected still to some of our senses: but the disease and the cause for the most part are removed

moved from our senses, but they are known by the Symptomes which are the signes, to wit, by the actions hurt, by the excrements, and by the accidents of the bodie.

Canon VII.

Maladie or sickneſſe is an indiſpoſition againſt nature, that hurts immediatly the action of the part affected, whenſoever then thou perceives the action to be hindred or hurt, then is it a diſeaſe.

Sickneſſe or maladie is triple, ſimilare, inſtrumentall, and common: the firſt hurts the action of the part ſimilare, the ſecond troubles the vſe of the organick, the third hinders both: wherefore if the action of the part, in ſo farre as it is ſimilate be hurt, the diſeaſe ſhall bee ſimilare, if in ſo farre as an inſtrument, it ſhall bee inſtrumentall, and if they both befall together it ſhall bee common. The action of the part ſimilary is hindred by a ſimple intemperature, as heat, cold, moiſtneſſe, and drouth, or by one compoſed, as hot and dry, hot and humid, cold and dry, cold and humid, & that either with or without mater. The vſe of the organe is preverted by the fault of the greatneſſe, nombre, ſituation, oſteſt by conformation, and obſtruction: both the one and the

other

other, is troubled by the breach or solution of continuitie in the parts, as by phlegmon, scirrh, or any other tumour contrare nature, as also by vlcere, wound, fracture, or luxation, so in temperature is a sickneſſe, similare: obstruction, a disease organick, and solution of the continuitie sickneſſe, common.

The diversitie of especes are known by the varietie of the actions hindered, so the continuall desyre of sleepe signifieth an indispotition, cold and moist of the braine, a continuall waking shewes a hote and dry pulse frequent, quick, and vnæquall, a fever: suchlike the kind of the paine points foorth the disease, as a dolour inflammative a hot distemper, a stupefactive, a cold.

The excrements serveth also to find out the espece of the sickneſſe, as sand in the water shews a gravell, the meat sent foorth below without change, declares a lienterie: suchlike the accidents of the bodie, so the colour greene shewes an oppilation in the liver, browne colour an obstruction in the melt, a blak tougne, a burning or fever, the nailes crooked a consumption ptisie: the cheekes red, a peripneumonie. Among those accidents they that are proper and

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inseparable, are holden for most certaine, because they haue a great demonstrative facultie.

Canon VIII.

The nature and situation of the place serves much to the knowledge of the kind of the sickenesse for everie part hath the owne prope sickneſſe, so the eyes onely are subject to a pearle, the neires and bladder to the stone, the puddings to wormes and not the stomacke, the heart can never suffer a vlcer profound nor the lights any dolour.

Canon IX.

The better taking of the disease, you must diligently consider the things antecedent such are the nature, the habitude, the age, the countrie, the season, the disposition of the aire, the forme of lyse of him who is diseased and the sickenesse wherewith hee vses to be molested: for one is sooneſt overtaken with the disease with the which there nature hath greateſt familiaritie. So hote diseases are most frequentlie incident to hot bilious persons as cold sickenes to cold lumpish nature and that alswell to those who are such by nature, habitude and age as to those who

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are so by reason of the region, the season and the constitution of the aire. And albeit that all sort of sickenesse may befall to all sort of persons, all ages in all place & time, yetthey fal on most frequẽtly the temperament age, place & time with the which they have some affinitie. An Epidemik sicknesse is know wne incontinent by the running of it among the people, seazing on many at one tyme: al hereditar disease as the epilepsie, the gravell, the gowt is suspect to be incident to those who are procreat of parents, sicke of such infirmities. Moreover often men finds the kind of the disease by the usage of the things which hurts or helps, for the hote intemperature doth increase by the vse of hote things but is mitigate by the vse of cooling things, the cold intemperature of the contraire.

Canon X.

After the acquyred knowledg of the disease make search thereafter for the cause of it, the which is either extern or intern, the intern is two fold, antecedent or conjoyned. First then seeke out the cause conjoyned, because it produceth immediatly the disease. It is therefore needefull to search whither it be winde or any other

super-

superabundant humor as blood, bile, melancholie or phlegme, or any other thing contrare natur, as stone, lump of blood, worms, or any other sort of excrement. The colour & natur of the place, the kind of the dolour and the sort of the excrement with the prædominant humor in the bodie will serve for markes.

Canon XI.

For when the part inflāmed is red, it is full of blood: when yellow, full of byle: but that which is cold and whyt is repleniſhed with phlegme, when blackiſh, with melancholy, for the colour of the skin doth commonly point forth the humor is within. Divers parts are appointed for the ingendring of diverſe humors excrementitious, as the lever for breeding of yellow byle: the melt, of black byle, the ſtomack, the tryps, and the braine of phlegme, the neers and the bladder, of the gravell and ſtone, the tryps of wormes.

The paine pricks ſore when it is cauſed of choler, it is moderat when it proceeds of blood, blunt when of melancholy, phlegme, or wind, except it bee when they mak great diſtention through their aboundance.

If that which iſſueth forth by the excre-

ments

ments of the part affected, bee a portion of that which is continued, within it, it shews either by the colour or substance what it is: wee shall speak heereafter of the predominant humour.

Canon XII.

After the knowledg of the cause conjoynt it follows, know whether it bee alone or if it bee fostered or furnished by any other cause antecedent. That which gathered, is by way of congestion through the fault of the part offended, is reput to bee alone: but when all the bodie, or any part of it, doth exoner the selfe on the member affected of any superabundant humor, the which overburthened, there is then a cause antecedent, which doth accompany the conjoynt. so there be two sort of causes interne, to the which remead must be vsed.

Canon XIII.

The cause antecedent of the sickneſſe, is double, the one is named Plethor or plenitud, the other is called Cacochymi, Plethor is a repletion of all the humours æquallie augmented, or of blood only.

Cacochymie is a repletion of Choler, melancholy or phlegme: the signes both of the one and the other, are taken both from

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the cauſes antecedent, which doth gather the humor as from the temperature of the whole body, and of the principall parts, from the age, ſeaſon, conſtitution of the aire, region, maner of living, and of the evacuation ordinar ſuppreſſed, as alſo from the accidents that befall all the qualities of the body: ſuch as bee the colour, the habitud, the faſhions, the functions animall, vitall, and naturall, as from the ſleep, dreams, pulſe, concoction, excrements, of the diſeaſes enſuing, and of the things that hurts and profites.

Canon XIV.

There bee two ſorts of plenitud, the one called *plenitudo ad vires*, in the which the blood, although it be not exceſsive, neither in quantity nor qualitie, overcharges never the leſſe the weake forces of nature: the other is, *plenitudo ad vaſa*, the which in quantity ſurpaſſes the naturall limits or bounds: and this either light or gentle, when it fills only the cavity of the veines not farre exceeding mediocritie: or it is exceſsive when it extends, ſo that it almoſt rives the veines through the fulneſſe of it by too great aboundance: and althogh it bee verie exceſsive, it may bee ſo that nature

ture bee not chooked by it, for commonlie the force growes with the blood, but if it fall out that the forces bee abaited, then it is *plenitudo ſupra vires*.

When then in a plethor, the bodie is on no wayes by a too great weight, laſie or heavie, and the force remaines ſtil in a ſtate, it is onely a plentitud *ad vaſa*. But when the bodie becomes heavie, laſie, doyled, the ſleepe troubled and profond, ſeeming to carie as it were ſome thing, while hee ſleepes, it is then plenitudo, ſupra vires.

Canan XV.

The cauſes that ingenders blood in aboundance, are ſignes antecedents, of a plenitud as the complection temperat of all the whole bodie, but chiefly of the lever, and the heart, or elſe moderatly hot and humid.

The age growing for the bairnes and young men hath much blood, becauſe they are not farre from there principes of naturall generation.

The ſpriug alſo for in it the blood abounds for then the cold ceaſeth and there falls out waters.

Alſo good fare: a pleſant paſt lyſe, without care, moderat excerſiſe, and ſleepe.

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The naturall evacuation, of blood suppressed: or the artificiall of long intermitted.

The accidents which showes the domination of blood in the bodie, are the signes consequent of blood, such bee.

The colour of the face and all the bodie red, by the ordinare custome or mixed of red and whyt.

The swelling of the veines æqualie appearing through all.

A manifest bending of the vessels, being full of blood by measure.

A lazines or wearying comming of it self without any labour, vnder the which the joynters by reason of their weight with great difficultie doe move the selfe, for it is when the great veines over full of blood doe exoner themselves in the litle, and they againe in the muscels, so that they are filled and bended.

The habitude of the bodie fleshie, because it doeth proceed of an aboundance of blood, yea the mediocer fleshy acompanied of a heat benigne, and vaporous, for that is a signe of nature temperat which ingenders aboundance of blood.

The fashions and cariag merrie, joviall.

peaceable,

peaceable, gentle, because they are marks of a body well disposed.

The heavinesse of the head proceeding from the aboundance of vapours ascending vpwards.

The sleepe profound and pleasant, with dreames of things pleasant.

The pulse strong, great, and full, for in it the veines are so full, that they doe infuse a part in the neighbors arters by an anastomosie, the which being filled, causes such a pulse and that not onelie in the shakle bones, but also in the temples, the fingers, and over all the body.

The respiration more difficill and frequet, chiefly after exercise, because the muscells of the breast are made lazie throgh the aboundance of blood, hence it is that the respiration is made more frequent by reason of the vse, but shortned because the capacity interior of the breast is made more strait.

The promptitud of rendring blood by the seages, æmerodes, monethly courses, water, nose, and spitle.

Moreover a continuall sweating during the time of the disease, is a token of plenitud.

Canon XVI.

Cacothymie is three fold, cholerick, melancholick, and phlegmatick: the causes that gathers aboundance of choler, are signes preceeding the same, such are,

The complexion hot and dry. for commonly there ingenders much choler in men of a hot and dry complexion, by reason of the conformity of this humour with that temperament.

The manlie age which is betwixt 25 and 35. for in that, choler doth abound, because the naturall heat is much more dry and active then, than before a great part of the inbred moist or sap being consumed by it.

The Summer, for the byle is more abundant than by reason of the circumsisting air, which makes the blood more hote and dry:

The climat hot and dry, the precedent dyet of these same qualities.

Such like great exercise, travell, anger, care, watching, fasting; and abstinence doth all gather byle.

Moreover the ordinar evacuation of bile by vomit, by the stoole, the water, the sweat, suppressed.

The consequent markes of abounding Choler, are, The

The whole colour of the body, pale, yellow or blackiſh, drawing neere to that of Iandiſe or browne: for when the temperament is exceſſive in heat, the colour is black

The ſtate of the body, dry, leane, ſmall, for ſuch proportions are commonly bylous, as alſo hairie with the haire red, for it is the excrement of byle.

But more the black, for black haire is when the exhalation burnt by the force of the heat is changed in black, but the red is when it is not ſo burnt.

The greatneſſe of the veines extended by the heat, for they who hath great veines are of complexion hote, but who hath ſtrait and narrow veines, are of cold, for it is heat that doth inlarge.

The heat, ſharp, and byting to the toucth.

Promptitud of courage, and a diſpoſition to anger and revenge.

The ſenſe lively, light and ſuddaine.

The ſpirit ſubtile, and of good invention, for the ſubtilitie and induſtrie of the judgment comes of the humor bylous.

The ſleepe little and light, accompanied with inquyetud, great watching, teſtifying the great drynes of the braine fro the which they flow, or elſe from aboundance of a humor,

mor, bilious with them.

The dreames of fire, warre, and things furious.

The pulse vehement, hastie and hardie.

Bitternesse of the mouth, losse of appetit, great thirst, venting of choler vpward and downward, with the belhie often constipat.

The water yellow, byting, inflammed, with little grounds.

The diseases bilious frequent, as severs fierce and ardent, raverie, jandies, herpes, or ring-worme, erysiple, pustuls, cholericks dispersed through the whole body.

Canon XVII.

The melancholick distemper is knowne first by the causes productives of melancholie, as are: The temperature cold and dry, with a debility of the melt, or hote from the beginning, but become cold by change. for if any hote and dry before, by an adustion of the blood ingenders much black bile, hee becomes cold and dry, and in end melancholick.

The declining age which is betwixt 35: and 45. for melancholie doth abound in that age, for succeeding to the youth, which is the most bilious of all, it receives the bile burnt.

The harveſt, in it alſo melancholie abounds, for ſucceeding to the Summer, it receaves the brunt bite from it.

Groſſe food and viſcuous, as browne bread, porcks fleſh, beif, haires fleſh, Harts fleſh, chiefly ſalted, thick black wine, beir, and old cheiſe.

The life ſad occupied in great affaires in contemplation, ſtudying without recreation or exerciſe of the body, for by it the natural heat diminiſheth, and the humors becomes groſſe and thick.

The ſuppreſſion of melancholy that vſed to bee by the æmrodes, monethly courſes, ſeages, with ſcabs or by medecine.

As alſo by the ſignes of melancholy, predominant in the body, as are: the colour browne or blackiſh, of the face and all the body, the skinne full of ſcabs, hardneſſe, ſwelling and paine of the melt: The habitud of the body dry and lean, the viſage ſad and heavie: feare, ſilence, ſolitarineſſe, vrine, imagination, conceits: for the conſtancie of the ſpirit comes of an humour melancholick.

The mind ſlow to wrath, but being incenſed, hard to bee appeaſed.

The ſleep troubled with horrible dreams

as

as with sightes of evill spirits, tortoures of death, sepulchres, and other things feareful.

The pulse litle, slow, hard.

The appetit depravat sometime disordinat by reason of a sowre mater adhearing to the orifice of the stomacke.

The water clear and whyt; where there is no melancholy mixed, but thick and black where there is some mixed.

The diseases melancholicks frequently arriving.

Canon XVIII.

The knowledg of a pituitous distemper is taken from the causes antecedēt, procreating it, and the signes assequent following it, the antecedent are, the complexion of the body, cold and humid: the old age which is from 49. to the tearme of life: for in that age, by reason of the weaknes of the natural heat, much flegme is ingendred.

The Winter, because that season as reporteth *Hip:* replenishes the body with flegme, both because of the length of the nights, and also by reason of the abundance of raine. The rainie reason, for the watrie aire which doth inviron the body: gathers quantity of pituitous humors, and of watrie superfluities. The great vses of humid and

moist

moist meat, the frequent drinking of waters and any kynd of excesse, either in meat or drinke: idlenesse and want of exercise, with a sedentarie or sitting life: long sleep, but especially after meat. The following markes of flegme are, the colour of the face and all the body somewhat whitish, grayish, or livid, beeing withall swelled: the whole body growne, and fat, for fat folke are commonly cold and phlegmatick, grease being ingendred by the coldnesse of the habitude of the body: the veines and arteries little and strait, as comming of little blood and few spirits, the skin whit and soft without hair, because the complexion cold and humid is no wayes hairie. The haire is whit, because procreat of flegme: all the senses of the body heavie and lazie: the spirit stupid, the sleep profound, the pulse little, small, & soft.

Slow digestion, oft belshing with a sowre taste, a desire to vomit, the water whitish, crud, and troubled sometimes with a thick ground.

Pituitous and flegmatick diseases frequently occurring, or cold catarrhes, and the like.

Canon XIX.

The antecedent causes pointing a windy

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Cacochymie, are, the stomack cold and humid, with the debility of naturall heat, proceeding of a simple intemperature or with humors indigested.

The melt swelled and bouden vp with melancholy, hindering by a sympathie, the digestion of the stomack.

Meats windy, as raw fruits, beanes, peaſe, chesnuts, and the like.

Overmuch drinke, too much vse of boyled meat, drunkennesse, and gluttonie.

Lacke of exercise, great sleepe, the age, the countrie, the season of the yeare cold, doth cause abundance of ventosites.

And when winde is gathered in the body by reason of the former causes, there is found a distention of the ventricle, of the colick gowt, chiefly on the left side, with a noyse.

The wandring distenting paines running heere and there through the whole body.

There is heard wind issuing at all occasions both vp and down, from whence commeth some ease: there is remarked often a singing in the eares.

The colik with other diseases arysing of wind, troubleth often.

Canon XX.

The externall causes of sickneſſe, called of the Greekes *procatartik* commonly named primitives, should be diligently searched, for they lead vs as well to the knowledg of the cause intern, as of the diſeaſe, for, aire, meat, and drink to warme, watching, great and violent motion, anger, and the suppreſſion of the excrements, ingenders hote humours, and hote diſeaſes. In the contrare, cold food with a cooling aire, sleepe, Idleſet, feare, and all evacuation immoderat causes cold humors, and cold diſeaſes. Dry diſeaſes ordinarly accompanies the hote causes, and the humide, the cold. For hote doth ordinarly bring with it drouth, and cold, humiditie, becauſe it is the mother of crudities. For to find out then exactlie the cauſe and effect of the maladie which is hid, it is needefull by a diligent inquiſition, and interrogation of all things, which commonlie are called, not naturall cauſes, to learne of the ſick if he hath expoſed himſelfe to an intemperat or impure aire, if he hath committed any exceſſe in meat and drinke, or in watching and labouring, or if he hath bene too fierce in Venus ſervice, or if the ſpirit hath not

beene

beene troubled by passions, or if any ordinare evacuation bee not suppressed, as the monethly courses to women, and the flux of the æmrodes to men, and so much the rather wee ought to inquyre carefully of the things past, because the ignorance of the causes is not without great danger: for if a fever should fall into long watching, fasting, or over great dallying with Venus, then without consideration of the cause of the disease, presently they would draw blood and purge, should they not thinke you hazard his life, seeing the disease to haue come from evacuation: For in the contrare wee ought rather to repare the forces by analeptiks or restoring things, and not augment it by Phlebotomie and cathartiks.

For to foresee the issue of the Disease.

Canon I.

THe fundamentall laws of the Prognosticks, are taken from things naturall, not naturall, and conter na-

nature, as of the springs: for we foresee and foretell the sickneſſe to be salutare or mortall, short or long, by the force, the constitution of the body and age of the Patient, the season, & the forme of life, by the cause, the espece and seige of the evill, with the symptomes, which wee remarke in the change or diminution of the actions, the excrements and the qualities of the body.

Canon II.

If the forces bee strong to obtaine the victorie over the diseaſe, without doubt the sick shall escape, if not shall die. For none dies so long as their force remaines: but so soone as the forces beginnes to yeeld to the burden of the sickneſſe, then followeth death. Now to foretell the day of death yee must remarke how farre the sickneſſe surpasseth the forces, and remarke the most violent acceſſe, for if one doth perceive the sickneſſe so to outrepasse the forces, that they cannot bee able any longer to resist, death shall follow presently: but if it appear otherwise it shall be longer: so that the origine of Prognosticks consists in the conferring of the forces with the sickneſſe. For if nature bee strong enough to overcome the sickneſſe, then the person shall escape; but

if

if it bee so weake that it cannot obtaine the victorie, death of necessity will follow, and yee must wait on the one or the other sooner or later, according as the forces are stronger or weaker: hence it appeares that all the other signes salubres or mortals are no otherwise, foresignes of death or life, but because they point foorth the forces or weakenesse of nature in the combat with the sickenesse.

Canon. III.

It is a great helpe to health to bee of a mediocre constitution of body, that is, neither too fat nor too leane; for such a bodie hath great forces to resist vnto any disease that doth present the selfe: but where this mediocritie is not, a grosse bodie is in a worse case then a small: for who are of that taillie, dies sooner then they that are of the other: because the veines and arteres of growne fat people are narrow and strait & therefore hath both litle blood and spirits, so that the age concurring, vpon a light occasion, the naturall heat is choaked or extinguished: But they that are of a leane and thin constitution, because they haue the veines & arters larger, and also more blood & spirits, which in them doth not so short-

ly

ly incurre the danger of death: yet so it is that they are sooner troubled by externall causes, and that for lacke of flesh and greise. so the grosse are more obnoxius to interne injuries. the leane to extern.

Canon IV.

Youth hath great force to withstand the disease, because it hath store of naturall heat requisit to the concoction and excretion of the evill humors. Contrare, old age is not able to resist, because of the defect of force, not having much naturall heat. Hence it is that sickneſſe are longer in old people then young, because they abound in cold humors, the digestion whereof cannot be but in a long space, by reason of the weaknesse of their naturall heat: yea the greatest part of sickneſſe that arrives to old people doth convoy them to their grave.

Canon V.

The Spring is verie wholesome and ao wayes mortall, when it keeps the temperature: but in Harvest the diseases are very strong and deadly for the most part. First because being cold and dry is diametrically opposed to our life, which consists in heat and moisture, and so hinders the generation of blood whereof our bodie is made and nourished.

nouriſhed. Secondly, becauſe it receives from the Summer preceeding the body languiſhing and wearie. Thirdly, becauſe it beat back within the body the ſuperfluous humors melted by the heat of Summer, and come foorth to the skin, to the end they may goe foorth. The fourth becauſe about the twelfth hour it opens the pores of the body by the heat, and incontinent thereafter becomes cold: it ryſes within the bodie as an enemy to extinguiſh by its qualitie maligne the naturall heat already feeble and languiſhing. Moreover it gathers ſtore of crudities within the body, the which doth choak the naturall heat, and that by the vſe of fruits which it furniniſheth.

The Summer haſtenes ſicknes, but the Winter doth retarde them, becauſe in the Summer the pores being open, the evill humors of the body being melted, by the heat of the aire are ſuddainly diſſipat, but in Winter they being cloſed by the cold they are retained within.

Canon VI.

Among the conſtitutions of the ſeaſons the dry is more wholeſome and not ſo deadly as the rain, for it gathereth no excrements and reſiſts better to the putrefacti-

on,

on, the humid in the contrar causes many superfluities from whence are the generation of diseases. when the seasons are constant keeping there temperature ordinar, so that all things doth naturally fall out in them, the diseases are lykewayes constant and facily to be vnderstood, but when the season is inconstant, so are the sickines variable and hard to be vnderstood, for there crise is accompanied with dangerous symptomes where they suddenly cause death or ells leaves a matter to a new sickenesse.

When the sicke proves a good second to the physitian fighting againes the sicknes, it is easie to obtaine the victorie. Now when he beleues the physition and puts in practise his ordinances hee serves him for a second and declares himselfe enemie of the disease: in the contrar if quyting the physition he takes part with the disease accomplishing that which hee desyres, he hazards his life two wayes the one in leaving the physition aboue in combat, the other in serving as a second to the sickenesse which was before alone, for it is certaine two is stronger nor one.

Canon VIII.

The greatnes of the ſickeneſſe followes the greatnes of the cauſe, for as a light cauſe produces a light evill, even ſo a great cauſeth a great. Hence a vehement cauſe contrar nature is a moſt certaine indice of a great and dangerous ſicknes.

Canon IX.

Byle cauſes ſtill, quicke diſeaſes, which are termined or ended within few dayes becauſe it is eaſilie reſolved by its ſubtilitie, but melancholie is the moſt viſcuous of all the humors, and makes longeſt acceſſes, becauſe it is dry cold and thicke, being the lyſe of the blood. Next to melancholy is phlegme in difficulty of digeſtion and expulſion by reaſon of its viſcoſitie

Canon X.

The diſeaſes that hath ſome reſemblance with the nature, bodily conſtitution, and age of the diſeaſed, are leſſe dangerous then theſe that hath no conformity, for all ſickneſſe, hot, cold, dry, moiſt, being conforme to the complexion, age, and bodily conſtitution of the ſicke, and alſo to the ſeaſon hath ſo much leſſe danger, as it is leſſe removed from the naturall conſtitution, and ſo may more eaſily returne, as proceeding

ceeding frō a lighter, yea a slighter cause. As in the contrare, the disease that hath no affinity, neither with the temper, taillie, nor age of the Patient, or with the season, is much more dangerous then the former, being further removed from the naturall complexion, and therefore worse to cure: as proceeding of a greater and stronger cause. So that of two burnt fevers equall in grandure that which fals out in the Summer to a young man leane of body, of temper hot, shall not be so dangerous as that which fals out in the Winter to an old man of a fat body and cold complexion.

Canon XI.

Meeke and gentle relenting diseases are commonly long, but the sharpe, fyrie, and fierce are ended within fourteene dayes, and the extreame hot in seven dayes.

There can no certain prediction be made of hot, sharp diseases, either for health nor death, for by that they are quickly ended, they become on a suddaintie great: so that both for the greatnesse of the disease, with the suddaine change which befals in the crise, as also because the humor is often transported from one place to another, the issue is vncertaine, wherefore

while the humor is in its motion, we must suspend our judgement, for it is not certain whether it will rush on a noble or ignoble part, within or without by passages conveniable or not conveniable: & thogh the humor were staied in one place, yet the Physician ought not resolutly affirme that the sick shall escape, but with this provision, that no new change befall, and that hee follow the advise and keep the regiment prescribed.

When a woman with child is overtaken by any firie hot disease, shee is in danger of her life, for a hot fyrie fever requyres a strait dyet, which shee cannot admit, least the child being frustrat of his food shee be broght to bed before the time: and if oft to save the child, yee give the mother often to eat, the fever thereby growing yee shall precipitat the mother in a manifest hazard of her life, and if it be any other strong sickneese without fever, as a epilepsie, apoplexy, convulsion, shee shall never be able to support the vehemencie of it.

Canon XII.

To foretell the event of the disease, yee must consider diligently the part that is offended, whether it bee noble or ignoble,

publick

publick or privat, for the condition, dignitie, and necessitie of the part that suffereth, are of great importance, for the pronouncing of a sentence to the profit or prejudice of the sick.

Canon XIII.

In all diseases the constancie of the reason not troubled: with the bounty of the appetit still readie for taking of whatsomeever shall bee offered to it, is a good signe, and the contrare is an evill: the fatledne sse of the reason, and sharpnesse of the appetit are numbred among the good markes, because the former beares witnesse of the temperat disposition of the braine, the *menings* or tayes of the harnes, and of the marrow of the backe, the medrise and all the nervous parts, and the latter shews the integritie of the stomack and lever: In the contrare, the alienation and troubling of the reason, and the losse of appetit, are evill signes, because the one betokens the animal parts to be affected, the other the naturall.

All they that are troubled with paine or dolour in any part of the body whatsomeever, and are not sensible of it, hath the reason troubled, because the apprehension doth not perceiue in any measure the evill.

Canon XIV.

It is good to sleep in the night to make reparation of the spirits animals and digestion of the humors, by the meanes of the heat that enters within the center of the body, and to watch in the day, for the clearing of the same spirits, to give motion to the humors, and to make expulsion of the excremets: but it is a verie pernicious signe not to sleepe night nor day, for continuall watching commeth either of the dolour, paine, and torment that they suffer, or of the dryneſſe of the braine, which in end will cause an alienation of the mind.

Sleepe likewise surpassing the borders of mediocrite, is in like maner evill, because it is a marke of extreame coldneſſe of the braine, which causeth a lethargie if it bee mixed with humidity or catalepſie, if with dryneſſe.

When in a sickneſſe sleepe is noysome and hurteth, there is danger of death: for if the sleep hurts, that time, that hath bene accustomed to helpe much, as in the decline of any sickneſſe, it is not without cause that it foretelleth death: and that because the heat reteared within the body the time of the sleep, and by this meanes increase. Notable

table nevertheleſſe either by reaſon of its weakneſſe or the malicioufneſſe of humors overcome the cauſe of the diſeaſe, ſhews that nature no wayes ſtrengthned or comforted by this meanes but rather hurt, is ready to ſuccumbe vnder the burden of the diſeaſe being ſtronger.

Canon XV.

The pulſe is the faithful meſſenger of the heart, bringing certaine news of death and life: The pulſe great and ſtrong is a token of force, on the which is builded the hope of recoverie of the health, but the pulſe litle, weake and languiſhing, ſhews the weaknes of the vitall facultie, from whence is the feare of death: the inequality of the pulſe is alwayes evill when it perſeveres, the intermiſſion of it in young men is moſt dangerous, for it threatneth with preſent death, if it bee not from an obſtruction and oppreſſion of the arters, it is leſſe dangerous in bairnes, and leaſt of all in old men.

Canon XVI.

Yee muſt know that the reſpiration and breathing, free without ſtoppe is very wholeſome, in all ſharpe or quicke diſeaſes: Becauſe it denotes the temperature of the breaſt, and of the parts therein con-

contained. As also the respiration remaineing whole, declares the naturall heat yet to be strong for to fight valiantly with the disease in the contrar, the difficultie of breathing showes the indisposition of the vitall parts, and the suffocation of the forces.

For the respiration frequent and great, is a signe of some inflamation of the parts within the breast; but the great and rare, foreshow a future alienation of the Spirit, as the respiration, little and rare, betokens as death, because it beares witnes of the extinction of the naturall heat, which one perceives clearly by the coldnes of the breath ishuing at the nostrells and the mouth.

Canon XVII.

It is a good signe to have still a whole heart, for they that falls often in lypothimy or swowning without a manifest cause, dies in end suddenly, because of the debilitie of the vital faculty.

Canon XVIII.

The coction of the humor appearing in the excrements of the sicke, signifies the crise to be shortly with an assurance of health. But the crudity denotes either that there shall be no crise, or that the patient

ent is mightily troubled or that the disease shall be longer, or afterward it shall returne, or that death shall follow on it. For as when the coction is made, when nature is victorious, of the causes of the disease, so the contrar befalls when shee is overcome by them. So the fœcall mater beeing soft, æquall, and yellow, and not having an evill smell is judged to be good, because it is well digested. Suchlyke the water of a mediocer consistence of colour some what yellow, having grounds whyt, vnited and æquall is reput singulare good, because it beares witnes of the digestion, of the humour vitious and consequently of the victorie of nature over it, in the contrar the dejection liquid and waterie whyt and pale, is reput evill, because it is crude or raw, as also the vrine waterie, and small whyt and shyning out of measure is not good, because it is raw, and without digestion.

Canon XIX.

When the excrements of the sicke are not verie different from the excrements of the whole, it showes the disease to be light, but if there be a verie great difference yee must apprehend the disease to be deadly.

ly. For the excrements much different, shewes nature to be overcome by the greatnes of the disease. Therefore the so call mater black, livid, green & stinking are most ill, because they are whole alienat from there naturall constitution and the water that is blacke and thicke and troubled as that of oxen are most evill, because extreamly removed from the naturall.

The same mixed in colour foreshowes a long disease, for they denote diverse indispositions caused of diverse humors, and therefore it is necessar that nature imploy a long tyme to the coction having so many enemies to combat with.

The vrine in the which yee see grease swiming like Spider webs, are thought evill, because they declare a melting of the body by an extraordinar heat.

Canon XX.

Sweats are good in all sharp or fierie diseases when they fal out on the critick days, and causeth the fever wholly to cease: they are good also when they make the disease more easie to the Patient providing they be vniversall. But this which brings no ease and serves to no vse, also these that are cold and appeares only about the head, the face,

and

and neck are most evill: for in a hot fyrie and quick fever they prognostick death, and in a gentle the longnes of the disease: a cold sweat running without ceasing in great aboundance, is a marke of long disease, because it comes of a great quantity of a grosse and cold mater, which cannot easily bee disipat, neither dantoned by the naturall heat: as a hote sweat wils a short disease, being caused of a subtile mater, which matter in short space will bee dissolved.

Canon XXI.

If the visage of the sick bee like to the countenance of whole persons, it is a very excellent signe, chiefly if it looke like it self being whole. In the contrare, it is a verie evill signe when it is differeut from the naturall, and when it is hideous to behold, as it is then when the nose is sharpe, the eyes hollow, the temples abaited, the eares cold and drawne in, the lap of the eare turned, the skin of the face hard extended and dry, the colour of the face pale or blacke, livid or lead coloured. For if this deformity do not proceed of a manifest cause as of lack of sleepe or meat, or of a flux of the bellie, without doubt it presages death to be near.

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seing this great extenuation is made by the malignity of the disease.

Canon XXII.

Where there is perceived a change through the whole body, so that it is now cold, then hot, sometime of one colour then of another, it foretels a long disease. For the indisposition diversly mixed, are still longer then these that are of a fast forme or fashion, for nature cannot danton moe at once. Now the changing of qualities and humors, demonstrats the disease to bee caused of diverse humors, in the coction whereof, nature hath need to imploy much time: for according to the varietie of humors within, there appeares varietie of colours without.

Canon XXIII.

It is a good signe to have the hypochondres (that is, the space vnder the short ribs) on either side soft, equall, and without dolour: but verie evill to haue them hard, bended, inequall and painefull, for as the former shews the good temperature of the epigastrick muscells, of the mesentary, the liver, the melt, and the stomacke: so the latter declares an intemperature, to wit, an inflammation, a skirrh or wind to bee in

these

these parts.

In all diseases it is good that the parts about the navell, and the inferior part of the bellie bee grosse, fat, and in good case, but evill when they are extenuat and leane, for the hypocondres grosse and fleshie are markes of force: but the small and extenuat are evill, both as signes and as causes: forasmuch as they are signes of the debilitie of the parts extenuat, and causes that the digestion is not well elaborat in the stomack, nor the sanguification in the lever, for the grosseneſſe or fatneſſe of the epigastre or low parts of the belly augments the natural heat, by the which the parts within being warmed they digest better the meat, and so makes better blood.

Canon XXIV.

As to the consideration of these things that fals out in the body, if yee remarke any good signe, yee must not thinke for that, that assuredly the sick shall escape, neither although there do appeare any evill signes that hee shall die, for a good signe may bee over weighted by an evill, being great: And on the contrare, an evill may be overcome, a good being stronger.

Canon

Canon XXV.

The disease quyts the sick either wholly at once by way of crise, or by litle and litle by way of resolution. Crise is a suddaine change of the disease into health, or else into death, which is then when nature separats the vitious humours from the good, and that for to expell them. Of it there bee two sorts, the one is by excretion, and the other by absesse, that comes by a flux of blood or sweat, or a flux of the bellie, or vomit, or flux of the vrine.

Canon XXVI.

The good crise arives on the 7. 14. or 20 day, wherefore these dayes are called Cricticks. The future crise was foreseene by the signes of digestion, appearing the 4. 11. and 17. day: hence these dayes are called of of the Greeks ἐπιδηλικὰς ἡμέρας, that is indicatives, contemplatives: for according to the doctrine of *Hip.* the 4. day is the indicative of the 7. the 8. is the beginning of the next moneth, the 11. is also remarkable, because the fourth of the second weik, the 17. is also to bee observed, because the 4. after the 14. and the 7. from the 11.

Canon XXVII.

When the crise is to bee on the 7. day, there is perceived on the fourth day prece-

ding a red cloud in the water, and other signes correspondent: for because the 4. day is the pointer out of the 7. if there appeare any signe of concoction that day, it forwarnes the crise to bee on the 7. day. Where then there appeares a clowd in the water not only red but whyt, and yet rather a whyt hypostasies or ground, united and equall, if so bee the motion of the sickneese bee suddaine, it is a presage of the future crise.

When the crise draws neare, the night preceeding is verie troublesome, but that which follows is ordinarly more easie to indure. For while nature is making a separation betwixt the good and evill humors that fals out, that in this exercise of nature the disease is much troubled. But so it is that this great worke appeares, the night before the crise, because the sleepe is interrupted: but the night that follows the crise perfyte, they are much more at their owne ease, because nature is disburdened of superfluous humors.

Canon XXVIII.

The vniversall signes by the which one discernes the espece of the crise to come, are taken from the kind of the disease, from the

the part that is diseased, and from the nature of the Patient: For hot and quicke diseases, are ordinarly judged by excretion, but the cold and long by abscesse.

If there bee an inflammation in the gibbous part of the lever, yee must expect a crise by a flux of blood at the right nostrile, or by a flux of the vrine, if the inflammation bee in the hollow part of it, then yee must expect it by a flux of the belly, or vomishment, or sweat. The inflammations of the braine and of all the head, are commonly judged by an hæmorragie at the nose, but that of the stomack and mesenterie by vomishment, or a flux downeward.

Moreover a flux of blood fals oftenest to young men cholericks, overtaken with a hot fever, and a flux of the bellie to old men phlegmaticks. There the common, and now heere the proper prognosticks of everie crise.

Rednes of the face, extreame dolour of the head and the necke, a beating of the arters in the temples, the distention of hypochondres with dificultie of breathing a dimnes tnd watering of the eys, singing of the eares, and itching of the nostrells prognosticks the crise to be a flux of blood

by

by the nose.

A heat and heavines of the loynes with a paine and extention of the hypograster, foreshowes a crise to be by a flux menstruall.

A suppression of the water, with a pricking & shivering through the whole bodie, with the pulse soft and waterie and the exteriour parts of the bodie hote and vaporous, betokens that it will be by sweat.

Rifts, ventosites, or winds, a bending of the belly, and paine of the neires by a flux of the belly: losse of appetit or lothing of meat with a thrawing of the heart and sorenes of the head, with a dissinesse, great spitting, bitternesse in the mouth, and a trembling of the vnder lip prognosticks a future crise by vomit.

When the signes of concoction hath gone before, and when the motions of a crise, hath beene perceived: then it may be exspected by a flux of the vrine, if there doeth not appeare any marke of a crise by a flux of blood, not by sweat, flux of the belly, vomit, and specialy when the patient feels an heavines in the hypograster, and an heat about the end of the privie member,

hav-

having also made much water thicke and grosse during his disease, or if he be aged and sick in the Winter, it foretells it the rather.

A heavines and paine of the head, with a profoundity of sleepe and deafnesse, succeeding immediatly to a difficultie of breathing suddenly ariving without any manifest cause, to one sick with a long disease, points foorth an absesse to be behind the eare.

But if there be no signe of a paritude, and that the sicke hath had his vrine of a long tyme cleare and vndigested, and when he finds a heavinesse, a paine, a binding or tension, a heat in the hypochondres, ye must exspect an absesse in the lower pairts. If any part of the bodie hath beene hurt before, there shall the aposteme or absesse be. An absesse falls out most frequently in winter and after on imperfyt crise.

Canon XXIX.

Moreover, a good crise ought to be signified before in the day of indication and should fall out in a critike day, with a manifest excretion, or notable absesse: without dangerous accidents. It ought also to be perfyt. I call a perfyt crise, that which

evacuats

evacuats all the vitious mater. And on imperfyt, that which evacuats but one part for the former is sure, but you must not beleeve the latter, for the evill humors remaining after a crise, are wont to make one recidiwe.

Moreover a crise is iudged to be good by reason of the convenable qualitie and reasonable quantity, with the forme agreable, and the time opportune.

A crise is knowne to be perfyt and assured by the restablishing of the functions naturalls, vitals and animalls, by the coction of the excrements, or by qualitie or forme of the body reduced and made conforme to the naturall.

Canon XXX.

Yee must not trust to any ease, or aleagment which falls without cause, nor feare evill symptomes ariving against reason, for the most part of those are inconstant and doth not last a long time: for when any vehement diseases ceaseth of the selfe without any evacuation, either by sweat, vomit, flux downward, or hemorrage vpward, or without any signe of concoction one must not take that ease to be assured, neither must one beleeve to it seing it doth

threaten with something of greater evill which follow thereon. As also one must not be affraighted of the evills that befalls without, or rather contrare reason, as difficultie of breathing, raverie, shivering reduplication of the fever, seing they are not constant nor of long last, and so farre from signifying any thing evill, that on the contrar they presage often a good crise which shall arive to the great ease of the patient.

The right methode of curing the disease.

Canon I.

Whosever will exactly keepe the method of right proceeding in the cure, ought to begin at the first indications, then come to those that followes them. Afterward to the next and never leave off, till they haue come to the end pretended. Wee take heere indication for that which serves to teach vs the

way in the cure of the disease, to attaine to health.

Canon II.

The forces before all things ought to be keeped in those who are diseased: after the indication of the forces, followes the consideration of the indisposition which is proposed to be cured. The forces wills allways their conservation, and the indisposition its ablation. Now as the forces are keeped or conserved by their like so the indisposition is taken away by the contrary.

Canon III.

In all diseases where the efficient cause is yet present, you must begin your cure at the same, for it is impossible to cure perfytly any disease, whileas the cause that doth ingender it, is present: so the maladies ceaseth never till the evill humors ingendring them bee banished, which doth lurke within the body.

Canon IV.

After the taking away of the cause, you must next turne you to the disease ingendred of the cause, keeping for a generall rule, first the ablation of the cause efficient, and next of the maladie.

Canon V.

The cure of the symptome is never first intended, but alwayes that of the maladie which causeth the symptome. Yet when the symptome minaceth with death, or greater and suddainer danger then the disease it selfe, the cure of it may bee first attempted.

Canon VI.

While as the disease is growing, wee must hinder the growth of it, and take away that part that is already ingedred. The generation of that which is to come, is hindred by taking away the cause antecedent, and the maladie alreadie ingendred is banished by taking away the cause conjoynt.

Canon VII.

In all diseases caused of fluxion, yee must first stoppe that which floweth yet: next draw foorth that which already is flowed. Therefore the cure of a phlegmon, catarrhe, and of all other diseases that are caused by a fluxion, lookes all to two buts, the first is, that the humour which runneth yet bee stayed, the other, that that part of it which is already in the part bee evacuat.

Canon VIII.

In all diseases complicate, the one where-

of

of cannot be cured without the other, there must respect bee holden to order: now method or order requyres still the cure of that first, which hindreth the cure of the other; as if a phlegmon were accompanied with a vlcer, yee must first take away that, then cicatrize this.

Canon IX.

When two indications are directly opposit one to another, yee must not regard so the one, that yee misregard the other, but rather having as good mind of this as of that, make a mixture as equall as ye can. As for example, if one be troubled by two so contrarie diseases, that the one desires a hot, the other a cold remead, yee must then make vse of one temperat, to that end it do harme neither to the one nor to the other, but rather help both. So when the stomack is cold, and the lever over hot, things temperat are convenable, and all that is mixtioned of hot and cold things: or the alternative vse of the one and the other. Hence is it that when a phlegmon is in its grouth, there is mixed repercussives with digestives.

Canon X.

When there is remarked a repugnance among

among the indications, after you haue well considred that which is taken from the forces, and also the indication of the cause, the disease, thou shall follow the most important of all, not neglecting howsoever the other.

Canon XI.

It is a maxime most necessarie, that commands to cure first the most importunat danger, (For the indisposition, that is the first & principall cause of precipitating the diseased in any danger, ought first to bee helped.) Wherefore excessive watching, cruell paine, all evacuation out of measure, chiefly of blood, the suppression of superfluities, and other like symptomes, which weakens the forces, and augments the disease, in such sort, that there may arrive quickly some danger, constraines often the Physitian to quyt the cure of the sickness to occur to these symptomes.

Canon XII.

The generall methodof curing diseases is accomplished by the convenable quantity and quality of the remedies, with the maner and time of vsing of them.

Canon XIII.

It is requyred that all the remedies bee con-

contrare in qualitie to the disease, for *contraria, contrariis curantur*. For if all that which is immoderat be contrare to nature, and that which is moderat agreeable to nature: of necessitie it will follow that that which is out of measure must bee brought to measure by its contrare in like degree out of measure. Heuce is it that all diseases ingendred of repletion, are cured by evacuation: and these that proceed of evacuation by repletion, and such like of the rest.

Canon XIV.

The temper of the body diseased with the disease it selfe, shews the measure of the contrarietie: forasmuch as it is not enough to apply cold remedies to a hot disease: if that be not done with a measure reasonable, otherwise not equall in measure, it is to bee feared that there remaine some portion of the disease, or being excessive that one disease contrar to the other bee moved: For to occur to this wee must know the nature of the body, that is to be handled to that end that vnderstanding how farre the disease exceeds mediocritie, one may exactly measure the proportion of the refrigeratiue remedie. Therefore the quantity of everie remead ought to be measured according to

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the complexion of the sick, and the greatnesse of the sicknesse.

Canon XV.

The contrare remedies must be put in vse litle by litle, and now and then make intermission, for it is dangerous to evacuat all at once, or yet to fill, to heat, or coole, or to chang the bodie suddenly in any other maner, for all that which is excessive is enemie to nature, but that which is done by litle and litle, is without danger, for it is therefore surer to serve your selfe moderatly of contrarie remedies, then to vse excessively and suddainly, for as much as nature doeth not suffer sudden changes without hazarde.

Canon XVI.

When diseases are in the beginning, then move that which seemes good to be moved, but when they are in their vigour, it is better to let them alone in rest, for it is more expedient to vse remedies in the begining, then in hight of the disease, for two reasons, the one because the accidents are weaker at the entres and at the end, then in the hight: the other, because nature wholie imployed at that time about the coction and excretion of the humor noysome,

ought

ought not to be diverted or hindered by any remeed, for seing the digestion is then. it is better in the beginning to evacuat a part of the humour vitious, that nature may the more easily overcome the rest; but when the maladie is in its vigour, nature occupied alreadie about the concoction, it is no more tyme to vse evacuation.

Canon XVII.

If the espece of the sicknes be so obscure that thou can not take it vp at the first, make no hast in vsing remedies, rather suffer nature to worke it out her selfe, for being helped by a good dyat, in end shee shall banish the sickenesse foorth. Where she shal make it manifest. For a remead vncertaine and doubtfull cannot be ordained, without prejudice. If perhaps thou be constrained to vse one at the least, let it be light, to that end, that if it be not profitable, at the least it be not hurtfull.

Canon XVIII.

A simple cure is sufficient for a simple disease, but when it is composed with an other, then it requyres a composed remeed.

Canon XIX.

For the accomplishing of the cure it is not enough that the physition doe his duetie

tie but that the sick also & they that are about him, that there be nothing wanting of that which is required. for it is requisit that the diseased strive to fight with the disease, with the medicine, and so obey him, and not give way to his pleasures, hauing about him people sitting for his service, being wel lodged, and furnished with commodities needfull.

Canon XX.

The medicine that doth all things according to reason, although that things succeed not according to expectatiõ, ought not to change his bute, or end proposed in his method purposed from the beginning. For that is but small wisdome to quyt lightly that which seemde expedient although the succesſe hath not bene according to exspectation, for as the marke of a drop of water falling on a stone, doth not appeare sensiblie, but after a long space it falls, even so in raw or vndigested diseases which receiues no coction, but with difficultie, vnto the which when reason hath found that which is conueniable, according to all indications considered one after other: one must not leave off the course intended, although there hath no manifest vtilitie

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bene found from it, if that some other accident doe not fall out, which doeth constraine to quyt the first purpose, for wee haue reason to vse the remedies which those indications did furnish.

Canon XXI.

There be three sorts of remedies, by the which all indispositions are cured that be curable, to wit by dyat, by chirurgie or manuall operation, and pharmacie or remeeds outward and inward, it is needfull that the diat be repugnant to the sickneſſe and familiar to nature, for wholesome food is that which is contrare to that, which is contrare to nature, and like to that which is according to nature, so hot meates are conveneable to cold diseases, and cold meats in hot diseases, moist or humid meates, for the dry, and drying, for the weake and moist, wherefore it is expedient to prescribe a strait dyat to fat fleshie peoeple for such a dyat dryeth. } 3

Canon XXII.

Meat and drinke more pleasant to the taste, but lesse profitable is to be preferred to that which is more profitable and pleasant, for one must sometime permit meats which are not best, not onely to gratifie

the sicke but also for his further good, because the stomacke imbraces more straitly and keepes better the meat that wee take willingly, and with great contentment, yea disgests it better. In the contrare it rejects with disdaine these things that are disagreeable to the taste, because they moue a preasse of vomiting, or cause some fluctuating, or inflation in the stomack, therefore wee must pleasure the sicke in things that are not verie hurtfull.

Canon XXIII.

In the ordaining of the dyat, there must respect bee had of the custome, for things of a long time accustomed, although worse, commonly hurts lesse then these which are not in custome.

Canon XXIV.

When the disease is in its vigour, it is necessar then to vse a verie slender or weake dyat, as well for the greatnesse of the symptomes, as for the coction of the humor, for wee must not hinder natures coction of the humors by the coction of the meat.

Canon XXV.

When the disease is violent and quick, it causes incontinent extreame paine and dolour, wherefore wee must vse a most

sharpe

sharpe and weake dyat, because such a disease is in the vigour the first dayes, as the grievous symptomes which doe incontinently accompanie it from the beginning beares witnesse. For a most sharpe sickness is that which attaines to its hight, that is, in the first foure dayes or little after.

Canon XXVI.

So soone as the sickneſſe by its violence doth show that it is drawing near the hight then a strait dyat must be injoyned: but when the hight is long in comming as it fals out in long diseases, then a more large dyat would bee vsed, till the approaching of the hight, or a little before, and then yee must restraine it. Strait and small dyats are stil dangerous in long diseases, because they abait the forces which ought to be conserved in their integrity, to that end it may resist to the length of the disease.

Canon XXVII.

When the bodie is not cleane, the more you nourish it, the more yee hurt it: for seeing the body full of vicious humors, hath more need of evacuation then nutrition: it appeares that they should not be too much nourished, because these evill humors gathered a long time in the body, spoyles the

food

food newly received: so that thereby the *cacochymie* is augmented to the double, which fals out chiefly then when the stomack is foule: for even as mixing of cleare water with muddy, it becomes al muddy and troubled: even so the meat, although pure and cleane of it selfe, yet taken in to great quantity in a foule body, becomes wholly corrupt.

Canon XXVIII.

A larger dyat must be granted to bairnes then old folke, and a mediocre, to these of a middle age: because that old men indures easily hunger, next to them that are at the entry of the declining age, worse then these young men, worst of all boyes: for they that are growing hath much of the natural heat, and therefore hath much need of nourishment, otherwise their body should consume, but there is but little heat in old bodies: wherefore they need not much nourishment, because that too much should choake it.

Canon XXIX.

The great cavities in the body, in Winter and in the Spring, are naturallie hoter then at any other time, and the sleep longer: wherefore in these the dyat may bee

larger, (heere by the cavities wee must vnderstand the stounacke, the whole bellie containing the puddings, and the rest of the naturall parts that are appointed for digestion.) But if yee desire to know why the natural heat is augmented in Winter, *Arist.* attributs the cause to the circumsifting air, that is colder chasing by this meanes the naturall heat inward, while as in the Summer it extends the selfe ordinarly through the whole body towards the heat that is without as familiar to it. Hence is it that in the Summer its substance is dissipat and exhals, but in Winter it is holden in and keeped there, and therefore all the coctions are the better made.

Canon XXX.

As to the forme and maner of dyat, one should eat lesse in the Summer & the Harvest & ofter, but in the Winter and Spring more seldome, but more aboundantly: because in the Summer and the Harvest hardly doth one digest meat, in Winter verie easily, but in the Spring some way well.

Canon XXXI.

Yee must nourish gentlie, and repare by little and little the bodies that hath beene extenuat of long time, and restore quickly

these

these that hath quickly beene taken down.

Canon XXXII.

You must give meat to the sick when as the sickneſſe gives intermiſſion or releaſe, & during the acceſſe abſtaine from giving for meat then is hurtfull, becauſe that it withdraws nature from the digeſtion of the humor to the concoction of the nouriſtour, as alſo becauſe by it the cauſe of the diſeaſe is augmented.

Canon XXXIII.

Among the operations of chirurgerie, phlebotomie, or drawing of blood, keepes the firſt rank: becauſe it is the common remead of diſeaſes which proceeds of plenitud or fulneſſe, for by it an evacuation is made of the humors equally, being for this the moſt exquiſit of all other meanes.

Canon XXXIV.

Phlebotomie is not only a remead evacuative, but alſo revulſive and derivative: for it is profitable when wee turne the courſe of the flux to the oppoſit part, or deſires to turne it aſid to the neighbour part.

Canon XXXV.

Wee muſt draw blood in hot fevers till the ſpirits faile and heart faint, if ſo bee the forces bee ſtrong, alſo in great inflammati-

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ons and extreame paines: for if one draw blood in hot fevers till the heart faint, all the body is incontinent cooled, and the vehement heat extinguished, to diverse after it, there followeth a flux of the bellie and a sweat. By this meanes some are wholly freed of the fever, others receives great ease, the vehemencie of their sickneſſe having passed. This sort of bleeding is likewise good in great inflammations, both for the former reasons, and for that it stops the flux causing the inflammation, and so hinders the growth of the phlegmon: by this same it appeaseth the great dolours caused of the heat of the fever, and of the inflamtions: wherefore there is not founda remead more soveraine for insupportable dolours, than it.

Canon XLV.

You must draw much blood, if the sickneſſe doeth vrge and the forces doe permit, if not by litle and litle, and at diverse tymes, for all extreame evacuations are dangerous and cheifly bleeding being al at once.

Canon XXXVII.

They to whom purging and blood drawing is profitable, ought to be purged and bled in the spring. For that season is very

proper to make evacuation by phlebotomie or pharmacie, becauſe that at that time there is no extraordinar heat for to weaken the body, by exhalation, nor great cold to make it ſtiffe, by congealing the humors in it, nor yet inæquall to diſturbe the forces but rather a mediocre temper.

Canon XXXVIII.

You muſt not without great cauſe or deliberation open a veine to a woman with child, becauſe that a woman with child bled, is broght to bed before the time, if the chyld be great, becauſe having drawne blood of a woman with chyld: the chyld thereby fruſtrat of his food, famiſhing in the matrix of the mother, breaketh his bonds, and ſeeketh foorth for nouriſhment, and that before the time, except the mother abound in blood: for then yee may be ſo farre from fearing it, that in the contrar if it be not adminiſtrat, both the mother & the child are in danger as hath beene remarked in the perſons of the moſt illuſtrious dames in the court of France: leaſt the child ſhould be choaked by the too great abundance of blood.

Canon XXXIX.

Purgative medicines ſhould be ordai-

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ned to cacochymike diseases, these that purges the bile to bilious, they that phlegme, to phlegmaticks, and so of the rest, for the cure of one cacochymie is made by a purgation which is particularly appropriat to the humor tha exceedes, and among the alterative potions the cold are appointed for the hot, the hot for the cold, the dry for the humids, and the humid to the dry, for the hot mistemper would be made cold, and the cold made hot, and such like of the rest.

Canon XL.

Strong potions would be given to strong diseases, and gentle medicins to more meik and gentle, for extreame remedies are fittest for strong diseases: hence the Romane oratour desyrous to show how a curagious man should interprise hazards, sayes, in the presenting of himselfe to dangers, he must imitat the custome of the medicins, that haudles gently those that are but lightly troubled, but in greater diseases are constrained to make vse of remedies more dangerous and doubtsome.

Canon XLI.

Wee must expell those things that requyres to be expelled, by the wayes most

proper whither nature chiefly tends: and divert them if they make not there course by the way they ought. the physition then ought carefully to mark the motion of nature, and the inclination of the humor, redounding: to that end, that if it tend to any place fitting, to help it, & in the contrar, if it seek for one vnfitting, to hinder it and to draw it off that course. So if phlegmatick or melancholick humors take the course downeward and nature haue essayed already to banish by the retract the fever, the physition ought to prescribe a clister or some other proper remead for to stir vp nature, and if a bilious humor bend vpward, and nature strive to expell it at the mouth, a vomit is expedient to be taken, for that is to draw thither the humor whither nature aimes cheifly, and if yee doe otherwise, you shall change the order and course of nature, constraine the forces, and put the sicke in hazard.

Canon XLII.

In very sharpe sicknesse yee must purge the same day, if the humor be moved. For it is not good to dryve over time, then, as sayes Hip. for feare least the evill grow, the forces become weaker, and the wandring

dring humors ceaſe on ſome noble part. When then in moſt ſharpe or violent diſeaſes, wee perceive nature to bee touched with a great and ardent deſire to diſcharge the ſelfe of the ſuperfluous humors, wee muſt purge incontinent. And becauſe that that deſire doth not often overtake nature to diſburden the ſelfe of vitious humors, in the beginning of ſuch diſeaſes wee muſt adviſe well to vſe purgations at ſuch a time of ſuch a ſickneſſe.

Canon XLIII.

When you are to purge the bodie, you muſt prepare the body before & make the humors fluxile: otherwayes the purgation will not be without great paine & difficultie, grinding of the bellie, inquyetud, fainting, debilitie of the pulſe, and diſſolution of the forces: Now for to make the body fluxile, you muſt open all the paſſages of it, and make the groſſe humors liquid that are within.

Canon XLIV.

You muſt purge the humors digeſted and prepared, not the raw and vnprepared, neither in the beginning of any diſeaſe, except they be moved and haue no fixed place. For as nature is by no meanes moved to

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the evacuating of any humor: except it have first prepared the mater, so the physitian ought to purge the mater that is digested, not that which is vndigested, because vndigested humors are slow to be moved, by reason of their viscositie and grossenesse, so that they stop the passages that goes from the extremities of the body to the belly, from the which the medicine doeth draw them, and by this meanes moves troublesome symptomes by their not going foorth.

Canon XLV.

You must purge women with child, if the mater be moved betwixt the fourth and seventh moneth, but sooner or later, is to be feared, for the infant is fastned to the matrix of the mother, after the same maner that the fruits are to the trees, fruites newlie budded hath there stalk so tender, that being beaten by any violent wind, they fall easily to the ground: but with tyme being more firmely fixed, they fall not so easily, vntill the time they become vnto there maturitie, and then they fall off themselues without violence. Even so fares it with women incōtinent after their conception, if they leape or fall in any slip-

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ne part, or yet move by any meanes either the spirit or the body, their new conception easily falleth foorth, So fares it, with them, when the children are great. But in the mid terme of their time they are with chylde, they adheare faster to the matrix, & are not so subject to be expelled: wherefore women with child, may suffer stronger motions at that time without hurting their fruite, and so may be better purged.

Canon XLVI.

When the crise is, or when it hath already bene and the humors are finally expelled, we must move nothing, nor chang nothing, neither by physicke nor any other thing that may irritat nature, but rather suffer nature to worke it out her selfe: for seing the crise is a worke of nature, and not of the physitian, when shee is about it, or hath already obsolved it, the physitian ought to move nothing, but rather suffer her for feare of troubling her action, which she is wholie imployed about the bussines. But if the crise hath bene vnperfyt, it is the duetie of the medicine to purge that which rests of the vitious humors fearing least by processe of time, putrifying within the body, they renew the sickneese.

Canon

Canon XLVII.

During the canicular dayes, lenitive medicines are not good, for all strong purgations are hardly supported that time, for three reasons. The first because all purgatives being naturally hot, inflammes the body already warme by the heat of the aire. The second is because they dissipat the forces already weakned by the vehemency of the heat. The third because the action of a purging medicine, & that of the invironing aire are contrare, for asmuch as that doth draw from without inward, and this from within outward.

Canon XLVIII.

The lower part of the bellie or epigastre, being farre extenuat, cannot suffer without danger, purgations by the stoole.

Canon XLIX.

When a defluxion on any part is troubled, you must repell its whatsoever repercussives that have vertue to bind are proper in the beginning of any defluxion, for two respects: the one because they fortifie the part, that it receives not so quickly the superfluities that doth abound the other, because they presse foorth the more subtile portion of that which is

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